THE MISSIONARY
HERALD
AT HOME AND ABROAD

MAY · 1943

Charlotte Brenneman
of
Inanda Seminary
South Africa

(Page 12)

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The Missionary Herald

At Home and Abroad

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COVER PICTURE: CHARLOTTE M. BRENNEMAN
American Board Missionary to Africa
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Editorial

In every revolutionary era there is something new and big struggling to be born into the world. The great idea of our generation which is "a-borning" is that of a world community.

Physically, we are "one world" as the result of technological genius.

No spot on our globe, so they say, is more than 60 hours distant from your local airport. The world has also changed its shape with barriers leveled off and oceans reduced to small bodies of water.

The "rowboat" geography and the "rowboat" thinking are both obsolete.

But our goal of a family of nations is not yet achieved. We are rent today into embattled segments. Seldom have we been so bankrupt in wisdom—so haunted by the specter of death.

If the world community is to become a living reality, there must be developed now a common understanding, a common *ethos*, a common appreciation.

For over a hundred and thirty years, our American Board has been working throughout the world at this task. And our May issue of *The Missionary Herald* is dedicated to our American Board.

Its (and our) representatives—doctors, editors, teachers, agriculturalists, preachers, social-workers—are on assignment in 14 lands.

No uniforms add glamor to their work. They get very little publicity and very few medals. But their story is an epic of consecrated service. Additional men are being sent out monthly to posts of need.

Will you pledge to inform yourself more fully of their work, to sustain them more generously by your prayers and support, to share more actively in this world-wide program of our churches?

This much, at least, we owe to these daring men and women out there on assignment and to Christ in whose name they serve. We cannot, and must not, do less.

Andrew Vance McCracken

Who's who in this issue . . .

Charlotte M. Brenneman, *Teacher, Inanda Seminary, Natal, South Africa;* Rowland M. Cross, *Missionary to China;* Dorothy P. Cushing, *News Editor, Missions Council;* Dr. Mary F. Cushman, *Missionary to Africa (retired);* Nelson C. Dreier, *Superintendent of Southern California Conference;* Wynn C. Fairfield, *Foreign Secretary, American Board;* Fred Field Goodsell, *Executive Vice-President, American Board;* Florence Gordon, *Foreign Missions Conference;* Clinton E. Ostrander, *Minister of University Congregational Church, Seattle, Washington;* G. Sidney Phelps, *Former Senior Secretary, Y.M.C.A., Japan;* Andrew Paul Slabey, *Former Minister, Bethlehem Church, Duquesne, Pennsylvania;* Russell H. Stafford, *Minister of Old South Church, Boston, Mass., President, American Board;* Albert D. Stauffacher, *Minister, Missions Council;* Harry T. Stock, *General Secretary, Division of Christian Education;* Vaclav Vavrina, *Minister of our church at South Elmdale, Minnesota;* Philip H. Ward, *newly appointed Missionary to Near East;* Hugh Vernon White, *Secretary, American Board.*

WHY GO TO CHINA NOW?

BY ROWLAND M. CROSS

As "The Missionary Herald" goes to press, we are informed that Mr. Cross, the author of this article, is on his way to China, traveling by land, air and sea.

A total of 31 missionaries of all boards left the United States for foreign service in the month of March.

No uniforms add glamour to their work, but our missionaries on assignment in foreign fields are rendering an invaluable service in the name of Christ.

THE cost and risk of sending our missionaries to China in these days, entailing also the dividing of families for the duration, can be justified only on the basis of a mission of supreme importance.

But there is a call from China today which makes it right and imperative for the American Board to send out a limited number of missionaries as soon as transportation is secured.

Numerous and insistent requests are being made for help in China's colossal relief work; to assist the National Christian Council; to lend a hand in the Mass Education Movement; to do agricultural extension work; to work with our schools and students; and to serve, in other ways, these people who have endured the agonies of war for so long and so bravely.

But I can best answer the question, "Why Go to China Now?" by reporting the calls that have come to me.

The National Christian Council of China, which corresponds to our Federal Council of Churches of Christ in America, sent a radiogram a short time ago asking that I be allocated to its Council for post-war studies

Effects of malnutrition are disease, reduced morale, growing fatigue, high death rate

in preparation for the national meeting.

Groups of Chinese church leaders and missionaries are to be organized in various centers in Free China to consider the problems facing the Christian Church today and in the new era. The findings of these groups will be brought before the biennial meeting which is to be held this fall.

Delegates from Free China and from parts of penetrated China will be present. Decisions of far-reaching significance for the future of the church in China will be made.

Another urgent request has come that I devote my time to the students of China. That was what I went to China to do in 1917. Now I am requested to visit five or six of our isolated student centers in Free China where there are no student secretaries or supervisors.

The young people in these centers in Free China are experiencing severe hardships. Many of them are underfed, discouraged, frustrated. There is danger of a break in their morals and morale. Someone is needed desperately to carry to them the Christian message of faith, hope and courage.

Our Chinese churches have choice leaders—men and women of outstanding character and ability—but the number today is small and the toll of the war has been terrific. It would be nothing short of tragedy to come to the end of this war and find no young men and women to take posts in our Chinese schools, hospitals and churches. This is an urgent and crucial task.

Then there is the desperate relief load to be tackled. Our Church Committee representatives are being deluged with requests for aid to meet this serious situation. Government officials are joining with civilians to entreat our missionaries to do everything they can in the famine areas.

The people of the United States are just beginning to realize what happens when millions of men are taken out of productive employment, particularly on farms, for service in the armed forces. China has known this dislocation of her normal life for more than five long years.

Here is a mission—this of relief and rehabilitation—which justifies, surely, all cost and all risk!

Our hospitals specialize in baby clinics

Many are the commissions that I am taking with me! Friends in the United States have asked me to carry funds and messages to Chinese in scattered parts of China. The Pilgrim "Fellowships" of Michigan and other states want me to contact special needy students in our refugee schools. A minister's daughter is sending a dollar "for some little girls in

In war-scarred China, tens of thousands of children are orphaned and homeless. So our missionaries are making every effort to make life happy, healthy and hopeful for them

Two of our well-trained Chinese young people supervise the play of orphaned children

China." A small boy has made up his own mind to have one of his two Christmas dollars go to China.

The heart of America, as always, is responding to this cry of our Chinese brothers and sisters in distress.

And this is not only an opportune but a critical time in which to transfer to China some of the deposits from the great bank of goodwill in the United States.

Returning to China at this time, I find myself drawing upon some of Dr. Mott's memorable phrases. This is, indeed, "a challenging opportunity" in a "strategic situation" to practice what Madame Chiang says must be practiced in the new world—"coöperation in the highest and truest sense of the word."

Refugees fleeing from the bombed coastal cities to the vast provinces of the interior create one of the greatest rehabilitation and reconstruction problems in all history

THE HAND OF FRIENDSHIP

BY

ELIZABETH G. WHITING

THE streets of New York and Washington are colorful and vibrant with the uniforms of many nations worn by men and women of many tongues.

So it is in London, Chungking and Casablanca. The fighting men of the United Nations, whether Norwegians wearing the blue of the Royal Air Force or a recent German emigre in the khaki of the American Army, discover that language and national background are only the glove on the hand of friendship.

Many civilians in America and other United Nations countries are learning this same lesson. But there is a great danger that we shall lag behind the great upsurge of internationalism which this largest and cruelest and most revolutionary of all wars is creating.

The greatest force for international harmony is, however, something which transcends and underlies all outward symbols. It is the spirit which insists that all men are brothers because we are all children of one God.

Statesmen must work within the framework of political organization. Military leaders must make their decisions upon the basis of military strategy. But the religious forces of the world have only one commitment and are not bound by national self-interest. Wise statesmen are coming to a realization that the church universal is the one fine thread still holding the worn fabric of international life together. It is our function, within the Congregational Christian Churches of the United States, to keep our tiny strand of that fine thread intact and, if possible, to strengthen it.

The Committee for War Victims and Services has been conscious of this part of its function in all the work done to relieve human suffering.

Before the war a few of us knew the Congregational Churches in Britain. Today we are all close to them in spirit and in actual communication and knowledge of their problems. And they feel near to us because we have been able to give them a tangible expression of our sympathy for them.

European churchmen who have come to this country, refugees from Nazi persecution, have become our personal friends and the financial help we have been able to give them has come back to us in the warmth of their gratitude and the intellectual and spiritual strength which they contribute to the life of America.

Today, your Committee for War Victims and Services is beginning to plan for tomorrow; for the day when the war is ended and we can work with the men and women in war-torn lands on the vast problems, not of physical relief alone, but on those imponderables without which no country can build for the future.

With funds raised by this Committee the American Board already has one representative in Europe, Tracy Strong, Jr., who fortunately was in Geneva when the Germans occupied all of France. There he is close to all Christian movements on the continent and is working especially with the younger generation upon whom our hopes must so largely depend.

Another representative has just been chosen by the American Board. William Kendrick Grobel, now the minister of our church in Stafford Springs, Conn., has lived and studied in Europe and is an accomplished linguist as well as a man of great intelligence and warm sympathies. He will work with the Unitarian Service Committee as their Associate European Commissioner and will leave this country as soon as arrangements have been completed. Thus we shall have another person closely in touch with the human beings in Europe who know this war as we cannot. Mr. Grobel goes with the understanding and desire to remain in Europe after the war, to do anything which will strengthen the threads of world Christianity.

Furthermore, Dr. Russell J. Clinchy, of the Center Church of Hartford, is going to England, under the auspices of our Committee for War Victims and Services, at the invitation of our British Congregational churches. He will survey the work being done for our soldiers by the English churches in coöperation with our C.W.V.S.; make contacts with our men in the army camps; and carry forward the coöperation between the British and U. S. Congregational churches.

The Avenue of Liberty in Lisbon where today historic beauty and tragedy of war mingle

The Committee has other plans and possibilities in mind. It would be premature to describe these just now. Some of our plans may have to be kept secret until the war is over lest their success be jeopardized by publicity and the lives of some individuals be endangered.

To these and other tasks we are committed and for their successful accomplishment we ask your continued and increased support.

INFORMATION BREEDS INTEREST

BY NELSON C. DREIER

Superintendent, Southern California Conference

"AN informed constituency" is one of the slogans of the Southern California Congregational Conference. It grew out of the determination of Moderator Philip H. Richards, an alert, devoted attorney of First Congregational Church, Los Angeles. He believes that if people know about the important work of the conference they will support it generously.

The Sunday after Mr. Richards was elected moderator he was greeted after church by one of his friends who congratulated him on his new position. Another friend nearby said: "Moderator of the Southern California Conference, what is that?"

That gave Mr. Richards an idea. He decided to do something about it. At the next meeting of the Conference Board of Directors Mr. Richards presented the offer of his church and its minister, Dr. James W. Fifield, Jr., to pay the bill to send out 7,000 copies of "Congregational Southern California," the conference paper, as samples for three months. This would spread much information about the conference. It would also help to increase the circulation of the paper for many who received the samples would subscribe.

All this because we believe that you cannot expect people to be interested in what they do not know about. A house organ, full of news and interesting pictures and items about the churches, will put a conference into the thinking of its constituency. Our paper has the added advantage of carrying a great deal of information about phases of our denominational life and work.

Two months have produced many new subscribers. The plan is very simple. The conference office wrote to every minister and church asking for addresses of fifty per cent of the mailing list not already subscribing to the conference paper. A large number of responses came immediately. A follow up brought more. Churches that did not provide lists are mailed a quantity for their literature table each month. The secretarial staff prepared the three sets of addresses on gummed labels as the lists arrived. A coin card subscription blank inserted in a self-addressed, business reply envelope is the invitation to subscribe. The flap is tucked into the fold inside the cover page of each sample copy. This is an important feature of the plan.

The last of the three special issues will be fortified by letters to our ministers asking them to help by appointing a subscription representative where there is none. We will also ask for bulletin and pulpit announcements and an emphasis on new subscriptions at all mid-week services. The effort will culminate in the annual conference meeting where announcement will be made of the achievement to that time.

Office Secretary Ada M. Be
Pilgrim Press Service Lillian Ronander
Superintendent Nelson C. Dreier
Bookkeeper Alice C
Pastor-at-Large Paul A. Davies

Here you have the personnel and attractive offices of our "Southern Cal" Conference

Mr. Richards was eager to get the conference before its constituency but he was also anxious to make us worthy of its interest. The total program of the conference has been stepped up. A major part of the plan involved moving the conference offices from unattractive quarters to a suite of seven rooms in a Class A building where we can more efficiently discharge our increasing responsibilities.

OBSERVATIONS

OF THE MISSIONS COUNCIL MINISTER

New Dimensions are Appearing in the World Mission of the Church. They are not so much latitudinal and longitudinal as they are social and inter-relational.

One. "No place on the earth's surface is more than 60 hours away from where you live," proclaim responsible magazines. The world has become a single county; ecclesiastically a single Conference or even Association. Radio has become the the town crier and wandering minstrel. Air Forums assemble the world to a town meeting. News travels faster than the earth revolves. Nothing is hid save secret diplomacy and its guesses are proclaimed to every household.

Herein are dangers both physical and spiritual. No part of the world is any longer free from disease plagues in every other part. Social attitudes and ideologies with even an unconscious taint of race, class or color prejudice are damaging. Many missionary addresses, sermons and articles had better be burned lest they rise up to plague the building of a world Christian community. Our witness must be crystal clear in thought, life and action.

Two. A majority of earth's citizens are illiterate. At least a billion people living today can neither read nor write. Can democracy and the four freedoms live in a world like this? "No" cry prophetic voices. Nations are beginning to attack this problem with amazing results. Missionary leaders like Frank Laubach and Hugh Hubbard are the apostles of a new freedom gained through literacy. We are at the start of the greatest movement in education the world has seen. Millions now unable to read will have their eyes opened to another world through the printed page. But, what shall they read? Herein is our opportunity and duty. The production of Christian literature for new literates must become a major concern of the Church of Christ.

Three. The Missionary Highway shall become a two way road. When the guns cease firing and the debris is cleared away we are going to see a manifestation of world Christian Fellowship unprecedented in Christian annals. Christian youth of all nations will flow together as waters mingle when barriers are removed. Leaders and experts will journey from one land to other lands for mutual exchange of counsel and fellowship. Nor will the flow be alone between the white race and other races. Each race and color will make its contribution to all the others. Only that which approaches the Spirit of Christ will endure Our expression of Christ's Gospel must take on the dimensions of His spirit or perish.

The Archbishop of Canterbury on the occasion of his enthronement spoke the word of hope and courage: "As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation, and binds citizens of them all together in time, unity and mutual love."

These are days of readiness for a New Age. Repentance, faith, courage, adventure are the watchwords.

A. D. Stauffacher

An aerial view of the beautiful campus of our Inanda Seminary in Natal, South Africa

Dear Folks:

SEVENTY-FIVE years ago a beloved missionary started an elementary school in Africa with 19 pupils. The school grew until it became Inanda Seminary with its beautiful grounds and buildings. More than 4,000 girls have passed through Inanda's doors.

Miss Charlotte M. Brenneman, the writer of this letter, is a graduate of Beloit College, 1940, B.A., and is the daughter of Rev. and Mrs. Curvin E. Brenneman of Williams Bay, Wisconsin. Charlotte went to South Africa on a three-year term of service in 1940 and in 1942 received permanent appointment by the American Board. Pilgrim Fellowship gifts help support Miss Brenneman and help in the maintenance of the Seminary.

IT has been two years since I arrived at Inanda Seminary and I am so happy that sometimes I have to pinch myself to make sure it isn't all a dream.

How I wish you might share my opportunity of knowing Inanda and her girls. In my two years I have learned to love these girls—the beauty of their dark skin which is like polished bronze, the beauty of their physical vigor and the beauty of their childlike faith coupled with a deep religious fervor.

Most of all I love their voices. They harmonize so naturally and I never have to encourage them to sing. (In addition to my responsibility for the choir, I

am also substitute organist and the pianist for Sunday School.)

What more do I do? Well, I teach history, English composition and literature, lead chapel, supervise group work and also help the girls edit our school paper. So I know them well!

They are so much like the girls at home. Last night Grade 8A dramatized the story of Deborah, another group did "The Charge of the Light Brigade" which was very amusing, while another group did "Snow White and the Seven Dwarfs." We had worked hard on the latter, making "sacking" shoes with curved points and painted caps. Snow White was really beautiful, the dwarfs were both thin and fat, the wicked Queen really wicked and the Prince tall and handsome. And the girls were all so much in earnest, crying real tears when Snow White was found dead. I was really proud of them all.

I am also enjoying another "first" thrill—I am part owner of a brown six-year-old horse—and I have learned to ride him. We have named him "Lethu" which means "our horse" in the Zulu language.

I rode him today when I went with Miss Carter to visit the kraal (African village) of one of the sons of the tribal chief. We held a meeting in the hut of his second wife. Besides the wife of the old chief, there were five other women—one a bride dressed in all her finery of beads and a skin skirt. Also present were eight children dressed only in beads—chickens which had to be switched away vigorously during the service—a goat and a barking dog.

I do wish that all of you could see our new building, Clarke Memorial Hall. It is a great blessing, including as it does two classrooms, a science laboratory and a beautifully spacious library.

And here you see Charlotte Brenneman with one of her classes of Inanda Seminary girls

When Charlotte visited Victoria Falls she knew why it is called "Smoke That Thunders"

Of course, the part that thrills me most is the library because I have charge of it. The books are all marked and the shelf lists are complete. There is a large bulletin board on which I put pictures and posters to encourage the girls to read. Already we have noticed a decided increase in the girls' interest in reading.

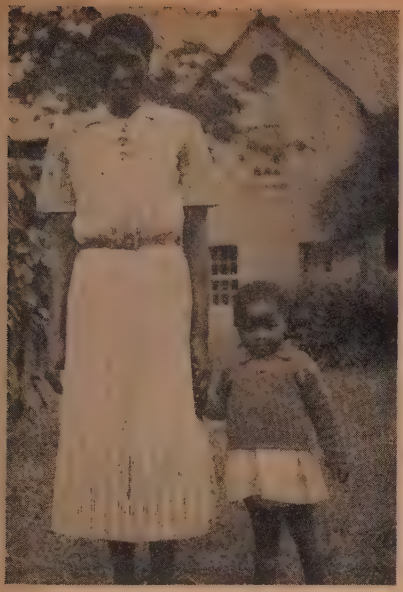
I must tell you about our visit to Victoria Falls. Several miles from the Falls we saw the clouds of mist rising to a height of a thousand feet and then we heard the roar of the waters. I knew then why the natives have always called it "Smoke that Thunders."

In the morning we followed our guide Friday (his real name) to the Eastern Cataract. At one place we clambered down 685 yards to the Boiling Pot. In the afternoon we again followed Friday to the Big Tree—a huge baobab 20 yards around—and to the Rain Forest where the mist is so heavy it seems just like rain.

Then we had a thrilling canoe ride on the Zambesi—drove through the game park where we saw giraffes, zebras, wart-hogs and many kinds of bucks in their natural habitat. To adequately describe the Falls is too great a task for me—read Livingstone's description, written upon his discovery of this "Wonder of Wonders."

I suppose it will surprise you to learn that American soldiers (on leave) have come to our school several times, knowing that they would meet Americans.

The war is affecting our work in many ways. Our short rations are petrol, food, paper and provisions of various kinds. Black-



Our kitchen helper and her daughter, Dorcas

car, has had her headlights painted black except for tiny slits.

But over against these small inconveniences, we have many blessings. We have shelter, comfort, fresh air, sunshine, rain, friendships and the opportunity to serve. Our hills and valleys are beautiful and the starry nights peaceful except for occasional friendly planes. The stars take my breath away with their beauty.

We should all love to hear from the U. S. A. more often. Letters come only once in two or three weeks but they do come—and are more welcome than ever. (The fact that letters are censored is a source of great amusement to our students whose letters are still supervised.)

outs and daylight saving time are additional problems created by the war. Even Sally, our school

Very best wishes to you all,

Charlotte

An end view of the village church which is but a short walk for the girls of Inanda

Sermon of the Month

THE VICTORIOUS COMMUNITY

By Clinton E. Ostrander

University Congregational Church
Seattle, Washington

THE 132nd Annual Report of the American Board is entitled "The Victorious Community." It represents a trip around the world to all of the Christian missions that you and I make possible through our sharing of the material blessings of life.

It is a refreshing and thrilling experience to travel through the pages of this report. It has the effect of putting one's feet on firm ground in a world that is shaking to its very foundations.

Consider these words: "Only in uninformed circles does one hear the comment, 'This war has put an end to Christian missions.' One might as well say that this war has put an end to the sunrise."

Amid all the tumult and the shouting of war how often do we stop to remember that our missionaries even at this moment are at work in Africa, India and Ceylon, China, the Philippines, Mexico and wherever possible. This work of our American Board is no fragile, tender, hot-house plant that withers and dies at the first wintry blast that sweeps over it. It would be nearer the truth to say that it is the sort of thing that thrives most under difficulties and in the face of obstacles. It has been built on sacrifice and it goes forward through sacrifice. The greater the sacrifice, the greater the devotion. "Whatsoever is born of God conquers the world."

Thinking on this intriguing title I said to myself: "What a challenge to our church for this year!" The Victorious Community! What is the victorious community? Here it is. "The future of the world lies with the forces which have created the Christian community around the world. Not with the dictators. The seeds of dire defeat are planted and flourish within the heart of every man who surrenders himself to evil, while those of authentic Christian discipleship never give up in despair or defeat. Victory awaits them. They are the victorious community."

The victorious community is then made up of those whose Christian discipleship is authentic for they never give up in despair or defeat. "Whatever is born of God conquers the world." The question that confronts us then is this: "Is our Christian discipleship authentic?" Is it? If it is, then we can have here in the

fellowship of this church the victorious community.

It was this searching question that Jesus put to Peter. "Peter, is your discipleship authentic? Are you really living this thing that we've been talking about? Can I depend on you?" Oh, Jesus didn't put the question in just those words but that was what he was asking, not once, but three times. "Simon, lovest thou me more than these?" And Peter answered, "Yea, Lord, thou knowest that I love thee." And then a second time—and then a third time the searching question came from the lips of Jesus.

Is our Christian discipleship authentic? One way we can test it is to place it beside the lives of great souls who are giving their all and keeping faith. Out of the war-stricken areas of the world come brief messages from our Christian brethren. President Ernest W. Riggs of Anatolia College has said that these messages are "like tappings on the hull of a sunken submarine." They tell us that friends are alive, serving, not giving up hope, believing that nothing—even death by starvation—can separate them from the love of God. Well, why not? That is our faith.

Do *we* believe it? Do we live it? Are we of the victorious community? Is our discipleship authentic?

The Christian world, outside of Germany at least, honors Martin Niemoeller, the Christian minister who defied the state and is bearing witness in prison to his conviction that men must obey God rather than men. But why do we honor him? Is it because he has had the courage to remain true to his Christian conviction or is it because we happen to agree with him when he defies the Nazi program? Think now—which would you say?

Here in our own city of Seattle is an American citizen, an outstanding Christian, who has been behind bars for nearly a year now because he dared to put God above the state.

Now if we honor Martin Niemoeller for his steadfast loyalty to God, why don't we honor this man who is so close to us that any one of us could see him any day? This man in our midst, this American citizen, this Christian leader on the campus of our University is of Japanese ancestry and that is the point at which many Christian people today depart from their authentic discipleship.

Jesus said, "Who is my mother and who are my brethren? Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

That's startling, that's revolutionary, that's upsetting to many of our cherished philosophies and prejudices—but my friends, that's the Christian ideal and we are thinking today about that authentic Christian discipleship upon which is built the victorious community.

How authentic is our Christian discipleship? Can we build here in the fellowship of this church a victorious community founded on love, not only toward those who love us, but also toward those who in any sense represent our enemies?

Will you face that question with me this morning as we gather about the communion table of Him whose name we bear, who even on the cross, in the midst of agony of body and mind, prayed, "Father, forgive them for they know not what they do"?

What Did . . .
OUR MISSIONARIES TEACH
. . . In Japan?

By G. Sidney Phelps

"It was not the Christians of Japan who brought on this terrible war but the military leaders who profess faith only in themselves and their military schemes. The spark of faith still burns in Japan, among hundreds of thousands of devoted Christians."

THE HONORABLE
JOSEPH CLARK GREW

Our Dr. Denton conversing with Ambassador Joseph Clark Grew at Doshisha University

"WHAT did you missionaries teach those Japanese anyway?" was the challenge from a prominent layman which set me to reviewing our sins of commission and omission.

My mind reverted to personal experiences in Japan covering a period of forty years. In 1940, when our Christian brethren were facing the crisis arising from new government regulations for the control of all religions, I anticipated our layman's question by asking another veteran missionary why he felt so optimistic regarding the future of the church in Japan.

His reply gives me my first reason for confidence in the church of Christ in Japan. He said, "They have God; they have Jesus Christ; they have the Holy Spirit; and they have the Bible." In other words, they have the Divine Commission.

They also have well established Christian institutions—the Christian home, a Christian literature, Christian education and a more or less well defined Christian community witnessing to the

Christian Way of Life. They have a recognized prestige in social service, in foreign missionary work and in world fellowship.

And I have confidence in their leaders. I think of Abe, Kozaki, Naide, Michi Kawai and Kagawa —to mention only a few of that able and devoted band of loyal servants of Christ in Japan. They are a worthy heritage from those pioneer prophets, both Japanese and missionary, who laid foundations both deep and well. And they are reproducing their kind.

I admire their constancy. Meeting with representatives of all ages and from all parts of Japan under depressing conditions, I heard no expressions of doubt, of defeatism, of isolationism or of spiritual cowardice. I heard Kagawa declare to a group of 400 students, "They say we are building 'A New Order for Asia'; all right, let us Christians put Christ into it."

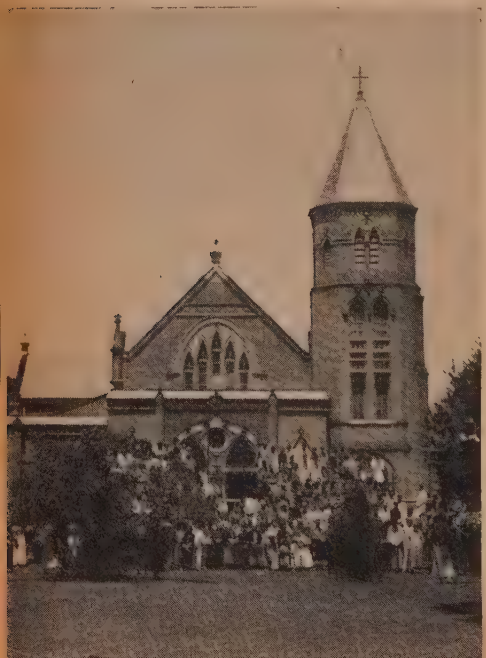
The supreme test of the Christians in Japan has been their fight to preserve the historic and ecumenical faith against a narrow, nationalistic faith imposed from without. A radio news report from Tokyo gives us the heartening decision: "The Church renounces the concept of Nipponese Christianity and asserts the Christianity of Japan." The report adds: "Thirty-four denominations within the Church of Christ in Japan are hereby

Dr. Fred Field Goodsell of the American Board with Japanese Christians at Doshisha

A view of sacred Fujiyama with several Japanese shrines in the immediate foreground

dissolved." They are now one! That would be good news in any country! This is a consummation devoutly longed for by many missionaries and Japanese during the past half century.

One of our Japanese churches which are all being "tested by adversity" in these days



Again, I must confess that I have confidence in our Japanese brethren because they have a sense of mission. I am glad that they claim the right to find Christ for themselves. They may contribute much to us in interpreting Him as only an Oriental can, as we have learned from our Chinese and Korean and Indian brethren.

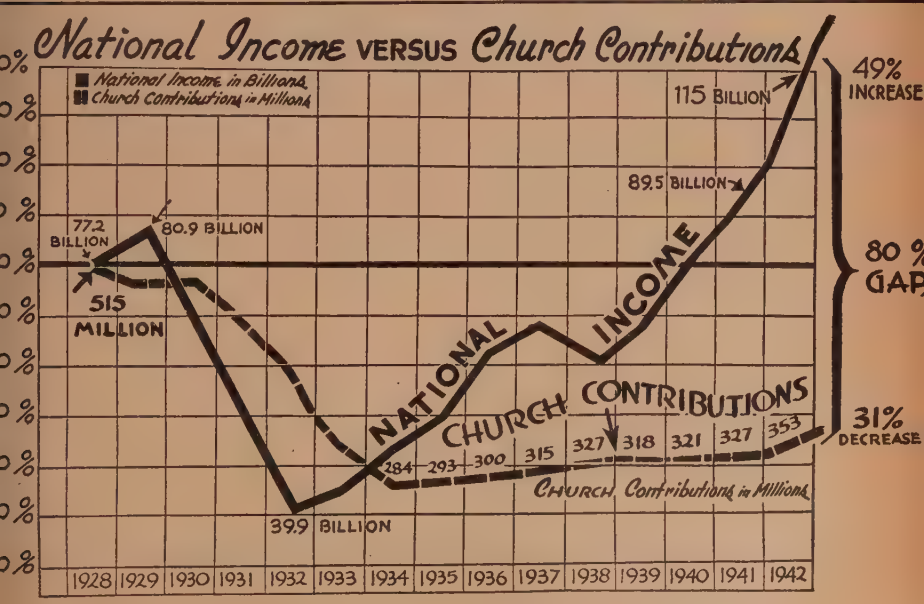
A noble soul, whose son and daughter had been imprisoned for harboring "dangerous thoughts," said to me: "May we Japanese not be entitled to inherit, nurture and develop some of the doctrines and teachings of Jesus that are not fully grown in the soil of the Occident?" There is vitality in the faith of disciples like that!

We are now thinking in terms of global warfare and global economics. Our Oriental brethren will help us to discover the Universal Christ.

He is that or nothing. We have helped them to appropriate His positive, spiritual dynamic; we have given them our Western science which has saved them a generation of economic slavery. But we need their Oriental spiritual insights which may save us a generation of social and interracial muddling.

When these days of agonizing and testing are past, we shall find that God has not left Himself without witnesses in Japan. And they will be our brethren in full stature. They will need and will invite our loyal help in the problems of reconstruction but, like our sons who will return from battle, we shall find them "grown up," tested by adversity.

Another of our churches, located in Tokyo



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VENTURES IN

Christian Living and Learning

BY HUGH VERNON WHITE

ANY attempt to define or describe the work of the world mission of the churches in limited or exclusive terms is bound to be misleading.

To set education over against evangelism or to put human service in opposition to the life with God is to give a wholly false idea of the Christian enterprise throughout the world.

It is, therefore, a happy choice that one of the subjects for study in 1943–44 should be "Ventures in Christian Learning and Living." A book on this theme is being prepared by Dr. and Mrs. William H. Wiser of the Presbyterian North India Mission. Those who have read "Beyond Mud Walls" by the same authors will be prepared for a readable, interesting and informing book. And that is just what it is as those of us who have read the manuscript can testify.

Many of the illustrations of the Wiser book are taken from the work of our American Board missions and will be recognized by those who know it well. But there is, naturally, much more to be said about these and other things that our own missionaries are doing than could well appear in a book which is general and interdenominational in scope.

As a supplement and elaboration of the theme, therefore, a series of articles will appear from month to month in the *Herald* giving more detailed accounts of what is going on in our missions. The series will begin next month and will continue through March, 1944.

Some of these types of service are well known; others not so well, because they have not been going on so long or because new conditions have suddenly thrust them into prominence.

For example, the literacy movement in which Frank Laubach is a recognized leader becomes of crucial importance in a time when the world is girding itself for an attempt to realize at least some of the ideals of democracy on a global scale. It has not been a matter of chance that Protestant missionaries have always attacked the problem of illiteracy first and have made the translation and publishing of the Bible the basis for their whole program. The beginning has been right but the scope of the task of enabling people to read the Bible in their own language is vast even after the translations have been made. That is the stage in which we now are.

There is also the creation of a Christian literature in many languages and the translation of the

best from many sources so that new Christian groups may have the means for their own progress and development.

Education is one of the older and more familiar forms of service but the types of schools that are being developed in many countries and the ways in which they both prepare boys and girls to live better lives within their environment and create in them the desire and power to improve the environment is a stirring story that needs to be told—and will be told in this series in the *Herald*.

Two issues will deal with rural reconstruction and economic rehabilitation. Here is one of the newer trends but one of marked significance. A dozen years ago Dr. Kenyon L. Butterfield made his tour of mission fields and gave great impetus to work in rural areas. We learned, then, most of us for the first time, that a billion people live on the land and that in some countries as many as 85 to 90 per cent of the population are farmers.

Since that time there has been rapid development in the unified rural program of the Christian churches. Other agencies are at work in this field and in the future, governments are sure to add their great resources.

Fortunately the pattern and the spirit have in many places been provided by the Christian mission and it may become one of the determining factors in the creation of a new rural economy. Some most interesting and hopeful things have originated and are being promoted in our missions in India and other countries to enable people to raise their standard of living. These are contributions to what Kagawa has called "brotherhood economics."

There are also some outstanding instances in which leaders are being trained for community social action, especially in India and Africa. As programs of health, recreation and community welfare are developed in each country those trained in such schools will have much to contribute to the progress of their countries.

There are other forms of Christian activity that are not so easy to describe or characterize but which are of vital importance—ways in which the spirit of Christ is being brought into the coöperation of Christian groups and into the experience and fellowship of individuals.

And there is the life of the church itself as it lives and grows in the things of the spirit as well as in numbers and power. These things will be the theme of our story for the coming months; they will furnish interesting reading and rich materials for programs of missionary education.

> The worst sin toward our fellow creatures is not to hate them but to be indifferent to them; that's the essence of inhumanity.
>
> —*Bernard Shaw*

CALLED TO

BY PH

Mrs. Elizabeth Eldredge Ward was educated at Smith College, Barnard College and is a graduate of Johns Hopkins Hospital School

OUR generation of youth has been drafted. Those of us who are young and vigorous in these days have no way of escaping the heavy responsibilities which life imposes. It is youth, young ideas, young courage and young energy which must do the building of tomorrow. And all this has to do with something more than the military draft—it reaches us all, a voice within, of fellow-feeling and of personal integrity, which calls unrelentingly to service.

The task, also, is far more than the military victory toward which we fight in this year. The scene of operations is not limited to the battlefields. The conflict goes on within the hearts of men and women between rival ways of life, between differing interpretations of human destiny, between conflicting schemes for achieving happiness.

Is there any doubt then of the vital significance of Christian missionary effort, the sharing of the revelation of truth which is known in Jesus the Christ? "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

In this great present struggle to found a world order on the basis of freedom and goodwill, an enlarging of the Christian fellowship, which sincerely seeks that way, is eminently sound strategy. Let all nations have a share in the Christ-inspired experience of finding highest fulfillment in mutual service and in obedience to the divine will—this is salvation from the evils of human strife and the opening of the way to life eternal in God.

Our world is too closely linked in its several parts for us to think of our own land as a separate

HE SERVICE

WARD

unit to be insulated from the others. The destiny of other continents figures in our future and the bitter distrusts between Muslim and Christian in the Near East are within the area of our concern.

Furthermore each one of us is called by the inner voice to service in those ways for which, by ability and interest, he is best suited. Let him go where he can do most, even if it be into other lands, for more and more we are realizing the unity of the great Christian community.

It is in this feeling of hearing an urgent call to take up the most strategic work possible that we look forward to joining the Near East Mission. The breaking away from work only partly completed and the journey to the new field will be difficult, but the challenge and the opportunity before us cannot be evaded—not in these days of the draft of our generation.

The prospect of a return to Beirut holds much of pleasure for one who once called that city home. The Arabs have the saying that those who have tasted the waters of the Lebanon will some day return to that land. Perhaps we should add to that the recognition that to know the challenge of Christian service in that part of the world is to want some day to serve there.

Philip Hebard Ward is a graduate of Amherst and Union Seminary. His father, Dr. Edwin St. John Ward, served at Beirut

Then there is the chance to carry forward the work which my parents once shared and which they have not forgotten. And there is the rich opportunity of the teacher who proves the depth and reality of the faith he bears by sharing it. Indeed we shall need to do great things to be worthy of the privilege which is before us as representatives of our American churches in the Near East.

From Balkan Silences

LETTERS written in December from Bulgaria tell of the loving concern with which her Bulgarian friends laid to rest the body of Miss Elizabeth Clarke, who had chosen to remain in Sofia and was allowed to do so when most Americans were forced out. The church insisted on paying the whole expense of the finest funeral arrangements possible. As was fitting for the founder of kindergartens in Bulgaria, her casket was carried on the shoulders of kindergarten alumni, now stalwart grown men.

Another letter written in December from Thessaloniki, Greece, has brought the good news that the occupying forces have taken good care of Anatolia College buildings. The private high school opened by faculty members in the fall of 1941 has been able to do first-class work, and the first graduating class has completed its diploma examinations before the State Committee, taking the first six places out of 159 students examined. The letter tells how hard everyone is working, but in no case earning more than one-third of what is necessary to keep soul and body together. The prices of basic food supplies have increased 20,000 per cent to 35,000 per cent, whereas salaries have increased only 1,000 per cent to 2,000 per cent. The difference is made up by selling personal property (where there is any), borrowing (if possible) and by being undernourished, the lot of many. Yet the report is that the group is living by faith, "keeping our inner peace and learning our lessons in this school of affliction."

Tenseness in India

The political situation in India is tense and bitterness continues. The National Christian Council and a number of prominent missionaries and Indian Christians have joined with other liberal elements in the country in appealing for a reopening of negotiations between the government and the political leaders in the hope that some solution of the difficult problem may yet be found. Meantime life and work in most of rural India goes on in a fairly normal way.

Travel Possible but Dangerous

The party from Fukien Province, China, which started in

November from a point near Shaowu, has arrived safely in this country after 153 days en route, almost equally divided between getting to India by bus, railway, and two plane trips, and coming from India to America by freighter. While the voyage cannot be described as uneventful, so far as can be revealed it was free from acute danger. Mr. Thelin has rejoined his family in Pawtucket, R. I., and Mr. and Mrs. Storrs are making their headquarters near Philadelphia.

The twin dangers of ocean travel in submarine-infested waters and of being unable to get back to India after furlough because of transportation difficulties are leading most India missionaries whose furloughs are due or overdue to accept the Board's alternative authorization of lengthened vacations in India and a proportionally longer term of service there. Similar steps are being taken in Africa.

On the other hand, some twenty outgoing missionaries of all boards, including seven women, were able to sail on different vessels and by different routes in March. Among them was Rowland Cross, of the North China Mission, who was starting for West China with the expectation of helping with the work of the National Christian Council until return to North China becomes possible.

Internment and Repatriation

The name of Rev. William R. Leete, our only missionary in Shanghai, was not on the list of those interned by the Japanese there early in November. We cannot be sure that he was not included in the practically universal internment of Americans and British in Shanghai early in March. We have seen no report on Tientsin and Peiping. The Japanese reply to the latest proposal from the State Department on repatriation is reported friendly, but without definite progress.

April 8, 1943

Rev. Rowland M. Cross

OUR CZECHO-SLOVAK CHURCHES

in this country

BY
ANDREW PAUL SLABEY
AND
VACLAV VAVRINA

In this second article of our series on "America and Its People" your attention is directed to a group of Americans who have helped make this nation notable and who are particularly valued as citizens and members of our Fellowship.

THERE are a million and a quarter Czecho-Slovak Americans in our country, equally divided between the Czechs (or Bohemians) and the Slovaks—both members of the Slavonic race.

They are counted among the newer immigration to America for they came here in large numbers in the latter part of the nineteenth century and up to 1914.

Although Bohemia was the cradle of the Reformation, having given the world the martyred reformer, John Hus, 114 years before Luther and 160 before Calvin, Protestantism was all but crushed in the land of the Czechs. In Slovakia, however, almost a third of the people remained Protestant.

Our Czecho-Slovak church of No. Braddock, Pa.

Congregationalism was introduced to the Czecho-Slovaks through the labors of American Board missionaries. Dr. Henry A. Schauffler was one of these and on his return to America he founded a Congregational mission among Czecho-Slovaks in Cleveland. This was in 1882. Two years later he began a similar work in Chicago. Churches were also organized among the Czechs in Missouri, Iowa, Wisconsin, Minnesota and Nebraska.

The first Slovak church was founded in Braddock, Pennsylvania, in 1892.

It was no easy task for these Czecho-Slovak Congregational

ministers and missionaries to enlist the interest of their countrymen in the Protestant faith. With the zeal and patience of first-century Christians, they went from house to house, preaching on street corners, distributing Bibles and rendering social help in spite of difficulty and ridicule. By 1900 the roll of these churches had mounted to thirty-five.

An idea of the excellent Christian service which these sturdy groups are rendering may be gained from the following account of our South Elmdale, Minnesota, work as reported by its pastor, Vaclav Vavrina.

This rural church was founded over forty years ago by day-laborers who had come from the mines and big iron-works of the Greater Pittsburgh district. They were all looking for a place where, with very little money, they could establish homes of their own.

This heavily wooded section in Minnesota with its rich black soil, owned by an accommodating railroad company, anxious to sell at a low price on long payments, proved irresistible. The Slovak settlers came and began to clear away the forest and build homes on their little forty-acre farms.

Within three years a small building was erected out of native lumber. Then an enterprising pastor advertised in the Slovak paper of Pittsburgh the wonderful opportunities of this new community. There was such an influx of new families that the church building proved too small and a commodious sanctuary was built.

The people are proud of their church and proud of the fact that neither the church nor the parsonage has a dollar of indebtedness.

The women of South Elmdale form a loyal group. Despite the trying weather conditions, coupled with an unusually large crop and the scarcity of labor, their regular meetings were continued throughout all the year—summer and winter. They met their apportionment to the Missionary Society and are accumulating a fund for the construction and the furnishing of a church kitchen as soon as priorities are removed.

And our Czecho-Slovak church of Duquesne, Pa.

Until recently South Elmdale has had an exceptionally strong Pilgrim Fellowship for its young people. But now most of the boys are in uniform and the war has thus made more difficult what was already a serious problem—the continual loss of young people reared in the church leaving for the cities.

For three years this rural church has had a daily vacation Bible school. The parents take turns in bringing the children to the church in the morning and the pastor, piling as many as fifteen into his car, delivers them safely home in the afternoon. This is a real Bible school, which concludes with a public examination before the entire church on the knowledge of the Scriptures which the children have acquired. The parents have been surprised and gratified by the results.

And in some such way as this, all of our Czecho-Slovak churches of our denomination are carrying forward—happy in their denominational fellowship, grateful for the opportunity which is theirs and consecrated to those ideals which are at the heart of the universal Church.

This story of our Czecho-Slovak churches is presented, not only because of its own significance, but because these churches represent an issue of importance to our Congregational Christian churches; namely, the so-called "foreign language" churches.

There are approximately 425 Congregational Christian churches among Americans of non-English-speaking heritage. Representing 18 races and nationalities, the "other language" background churches are rapidly becoming as much a part of the Fellowship as any Puritan or Pilgrim church.

These churches of "New Americans" are integrated into their respective state conferences and many are self-supporting. Through field work, counsel and in many special ways the resources of our denomination are being extended to all of these churches of various national origins which are becoming more and more identified in common purpose with the whole Fellowship.

This is our church in South Elmdale, Minnesota, of which Rev. Vaclav Vavrina is pastor

An Invitation from

BRAZIL

BY RUSSELL HENRY STAFFORD

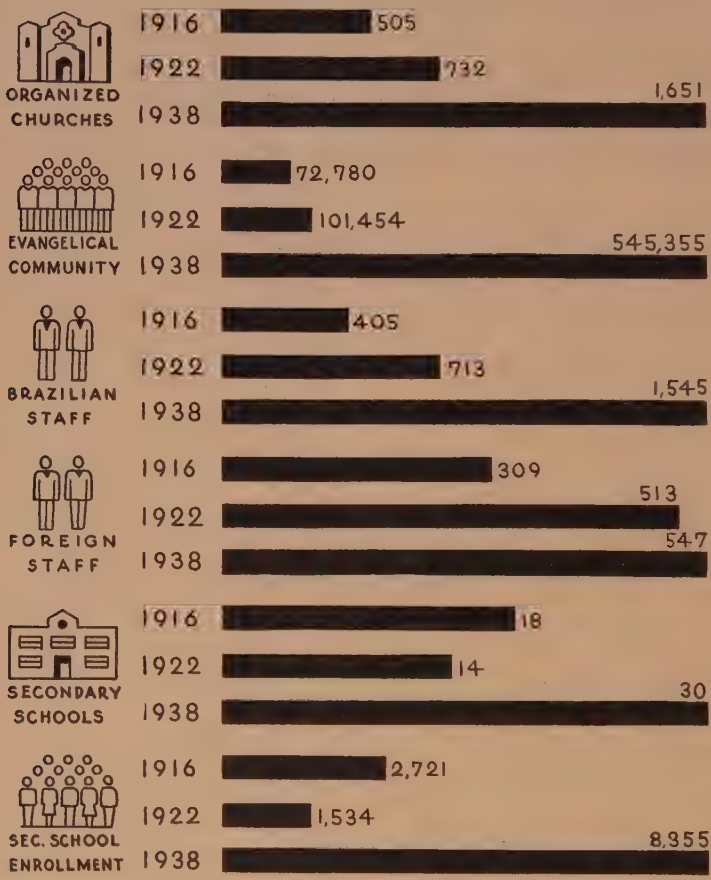
THE American Board has received an interesting invitation from the Congregational Churches of Brazil to send them a specialist in young people's work, who shall be associated either with one of their strong suburban Churches, or with their movement as a whole, or with the headquarters of the general Protestant movement of Brazil of which they are a part. At its March 1943 meeting, the Prudential Committee of the Board went on record for the acceptance of this invitation, on a five-year trial basis, and committed the matter to its appropriate subcommittees for specific recommendations.

This raises in a practical way the whole question of our Protestant reaction to the recent protest of the Roman Catholic hierarchy in the United States against the sending of Protestant missionaries to Latin America. We surely agree with the Roman Catholic leaders that it is inappropriate for us to do so, if by implication we are thereby designating our sister republics to the South as heathen countries. That word "heathen" is offensive to us all nowadays anyway. In the American Board we are in process of putting through an amendment to our charter which will change the statement of our purpose from "propagating the Gospel in heathen lands" to "propagating the Gospel and extending the Church in foreign lands."

On the principle of freedom of conscience to which we hold, however, we cannot concur in the exclusive claim of any branch of the Christian Church Universal to preëmpt any territory under the sun. But certainly we have no mind to thrust our form and understanding of the Christian faith upon any peoples among whom it is unwelcome.

On the other hand, however, we cannot be unmindful of a radical difference between Roman Catholic and Protestant practices at a point of utmost importance in its effect on social conditions. Both of these divisions of the Christian movement have both sacraments and sermon. But the Catholic Church stresses the sacraments, while the Protestant Churches stress the sermon. The sacraments, when they are kept

GROWTH OF EVANGELICAL CHRISTIANITY IN BRAZIL



Figures for 1916 and 1922 from World Statistics of Christian Missions (New York, Committee of Reference and Counsel of the Foreign Missions Conference of North America, 1916) and World Missionary Atlas (New York, Institute of Social and Religious Research, 1925); those for 1938 from The Evangelical Handbook of Latin America, 1939 Edition (London, World Dominion Press, 1939).

Missionary Education Movement

to the fore, tend to become repetitious acts of ceremonial without stimulus to the minds of their participants. The sermon, on the other hand, while often in fact regrettably unreasonable, is essentially designed to appeal to the reason, and thereby to stimu-

late the minds of its hearers. The consequence is that where the Roman Catholic Church has undisputed sway, religion becomes more and more identified with static social conditions, and separated even from the more vital aspects of religious devotion. When Protestantism enters the field its effect is felt not only by its own adherents, but also in a revival of thoughtful piety and of progressive social thinking within the Catholic Church itself.

As to Protestant missionaries being unwelcome in the southern republics, this Brazilian invitation offers a most interesting reply on that point. The fact is that these Congregational Churches of Brazil have been organized in Brazil by Brazilians without any missionary participation whatever. They include many earnest and thoughtful people, who believe that the approach to divine reality which we represent is greatly needed in their country. When such a group makes such an appeal, the question hardly arises but that our affirmative response is proper, and without any objectionable motivation, but simply in behalf of the Kingdom of God.

The American Board is necessarily mindful, right through the war, of its continuing responsibilities in the ten of its thirteen missions which are still operating on the usual basis and with heightened opportunities for usefulness on account of the crisis. Nor can it overlook the probability that in its three other missions, now suspended, namely North China, Japan and the Philippines, it must anticipate resumption of work right after the war, on some basis still to be determined in the light of postwar conditions, but certainly on a scale no less than in the past. In view of these prior commitments, and of the limited resources which our people are putting at its disposal, it may seem audacious for the American Board—the agency of the Congregational Churches for extension beyond the boundaries of the United States—to undertake a new project such as the Brazilian invitation represents. But if it can possibly be done, it must be. For the world is our parish, in God's behalf, and in loyal supplement of the activities of all other groups of Christian disciples within the Worldwide Christian movement.

Let the boards send us as many missionaries as possible. We shall receive them with open arms and thank God for their coming.

MIGUEL RIZZO, JR.,
Ireja Presbiterian
Unida de Sao Paulo,
Brazil, So. America

WILLIAM T. BOULT

1886—1943

Blackstone Studios

WILLIAM T. BOULT was thought of primarily as the Treasurer of the Board of Home Missions, the Annuity Fund, the Corporation for the General Council and the Trustees of Talladega College. In these capacities he was responsible for over forty million dollars of what he called "Kingdom of Heaven securities." Since 1922 he had been almost continuously serving the material well-being of the Congregational Christian churches, ministers and missionary enterprises. Steady and unafraid in troubled time, resourceful and wise, incapable of conduct that was either mean or foolish, he, more than any other one person, was responsible for piloting these affairs through the depression and into these war years. Every member of the Annuity Fund and every beneficiary of the mission boards owes him a debt of gratitude.

There was a justness and kindliness in his relations which never permitted slackness, yet never lost sight of the individual—such that those who worked near him felt his passing had taken the truest of their friends. He possessed unusual talents as a clear and forceful speaker. He loved music, and occasionally wrote a poem of genuine merit. He loved the sea and all that pertained to it. At the office he was an exceptional business man, at other times an æsthete and a dreamer. Years of ill health, silently and patiently borne, left a remainder of strength insufficient to carry beyond a small circle these aspects of his nature.

He was born in Ballyshannon, Ireland, in 1886, where his mother was visiting. His father, Rev. Samuel Boult, began life as an apprentice on a sailing vessel at the age of 14, worked up to first officer on a steamship, became a Christian minister, and for thirty years toiled among the seamen of New York as pastor of the Mariners' Church. William T. Boult grew up in Brooklyn, attended Lafayette College, and graduated from Union Seminary in 1913. He had student pastorates at Eaton and Spring Valley, New York, and then was for seven years pastor at Bound Brook, New Jersey. In 1922 his work with the Annuity Fund began and one by one the other Congregational Boards, seeing the excellence of his work, elected him their treasurer, until he had brought together the treasury functions of all the homeland organizations under a single head.

Of few men could it so fittingly be said: "Well done, good and faithful servant: Thou hast been faithful over a few things, I will set thee over many things: enter into the joy of thy Lord."

WILLIAM F. FRAZIER

TALES OUT OF SCHOOL

BY HARRY THOMAS STOCK

Good neighbors are, first of all, friends. Any "good neighbor policy" toward Mexico and South America must be rooted in widespread understanding and sympathy. The current mission study theme could just as well be thought of as an enterprise of Christian social action.

The "Friends of South America," in First Church, Springfield, Massachusetts, has been studying the culture and problems of our near neighbors, under the leadership of a man who has traveled widely through these countries and has lived in Spain. The program even included an introduction to the Spanish language.

No better material has been made available for children than that which appeared in *Children's Religion* as resource for the group graded lessons for the primary age. (The two missionary issues each year are invaluable for children's workers.) In the Anamosa, Iowa, church the study of this material was supplemented by an exhibit of samples of the art and industry of Mexico which a family had brought back from a visit to that land. Use was also made of moving pictures. (Beautiful slides on Mexico may now be borrowed by any church from the Missions Council.)

Mrs. Charles E. Ewing, of the East Cleveland, Ohio, church reports a project carried on during November and December by the five classes of the young people's department. In September, the teachers met with the chairman of the World Service Committee to examine the current study material. Each class selected a country: Mexico, Brazil, Argentina, Puerto Rico and Peru. The church purchased the needed publications and the teachers studied additional resources in the library.

Pupils reported on the geography, history, industry, religion and national policies of their chosen countries. The Mexican consul and other persons who had first-hand knowledge of South America were invited in. These citizens-of-tomorrow will not be as obtuse and prejudiced as some of us have been. And, as one teacher confessed, it is possible that the adult leaders are benefited most of all.

FIELD FLASHES

BY DOROTHY P. CUSHING

THE CHURCH'S FUTURE IN THE PHILIPPINES

THE Evangelical (Protestant) church in the Philippine Islands is built on firm foundations. It has educated, consecrated national leadership. No matter what destruction war may bring in buildings or economics Frank J. Woodward of Mindanao, is unwavering in his conviction that the Church of Christ will emerge stronger than ever. He says: "It is a Believing church, a Praying church, a Giving church—in other words a Living church! After the war it must advance and America must share in making this advance possible." Because of the United States' fair dealings with these Islands the Filipino people "have faith in the integrity of Americans," Mr. Woodward adds, therefore, "After this war America will be welcomed in the Philippines as never before."

VARIETY IS THE SPICE OF LIFE

GAS is scarce in Aleppo, Syria, too! So when President Alfred Carleton of Aleppo College needs to travel he hops in and drives a three ton American Red Cross truck load, thus saving a man's time and getting where he wants to go himself! Then, on the other hand, he slips smoothly into social and diplomatic emergencies as when Major General Sir Edward Spears, British Ambassador visited Aleppo. Dr. Carleton, who speaks Arabic and French, sat at a formal dinner for Sir Edward with a French officer on one side, the Syrian Governor of North Syria on the other, and served as an interpreter between the Governor (who spoke neither English nor French) and Lady Spears!

A CHURCH FOR $100

THE building of little churches is part of the job of Emmons E. White of Manamadura, India. Some of these cost $100, with money raised in India and America. Again, when there is more money, a church may cost the munificent sum of $400! Mr. White also has twelve village elementary schools to manage, a boarding school and supervision of a leper hospital. The climate added to Mother India's difficulties this past year, reports Mr. White. The fall and winter

(our winter) was super dry in the dry season, so that even dry crops failed, and super wet in the wet season, with disastrous floods. Cholera and plague broke out in spite of the vigorous efforts of the medical authorities.

THE MIGHTY PEN

HIGH printing costs and scarcity of paper have not repressed the eternal human impulse for self-expression in writing in Shaowu, Fukien Province, China. They are using "wall papers" on the college campus for literary, not decorative, purposes. The term "wall paper" in Chinese means writings posted in a public place for passers-by to read. Through this medium a vigorous interchange of opinion is being carried on. The youth of Shaowu are stimulated when the delicate point of the Chinese brush is dipped in coal black ink and allowed to flow along the century-old lines of the ideographs that make up the Chinese language. We are told, however, that the ideas expressed by them are by no means centuries old!

UNION GOES ON

THE Annual Assembly of our United Church (Congregational Christian, United Brethren) was held in Humacao, Puerto Rico in January. In spite of travel and lodging difficulties, attendance was almost normal. The churches reported an increase of 476 new members. Sunday School enrollment had fallen off, but Christian Endeavor had increased 300, showing an encouraging response from the young people. Offerings increased fourteen per cent.

DR. TAYLOR'S SPARE TIME

THE $64 question in Johannesburg, South Africa, would be "What in church and Christian educational lines, civic welfare, money raising and racial relations does Dr. James Dexter Taylor *Not* do?" Member of important church and municipal committees ad infinitum —("committees multiply like rabbits," he confides)—preacher and adviser, he has a unique way of spending his "spare time." For example—on a Sunday morning he leaves home at 7.45, drives 160 miles, preaches, accepts members, conducts Communion, eats and visits with a native preacher, and gets back home at 8.30. Or, he may drive 70 miles and before the day is over preach in three or four different places, grab a sandwich at a roadside stand, and get home at 9.30 "nice and fresh for the real week's work on Monday morning." Dr. Taylor wrote in a recent letter, "Thank God that at 66 we are not yet retiring—but then, we haven't a very retiring disposition."

THIRD IN A SERIES OF ARTICLES ON . . . .

WOMANPOWER

THE CONTRIBUTION OF OUR CHURCH WOMEN

★ 3 ★

CHRISTIANITY BEGINS AT HOME

By Florence Gordon

"THE secret of the remarkable strength of China as a nation today is its homes. Nowhere has the family so strong a hold on the national life. Nowhere do its ties bind so firmly. In the sacred guarding of the family unit lies national stability."

In India, China, Africa, America and throughout the world today Christian forces are emphasizing the importance of the family as the basic unit of society.

(*The week of May 2–9 has been set aside as National Family Week when the values inherent in the Christian home are to be stressed.*)

One of the most influential

Miss Tsui Chen Kuan visits in the home of Mr. and Mrs. J. R. Clark, Kansas City, Mo.

"Here I found the beauty of American home life, hospitality and friendliness" wrote our Miss Tsui Chen Kuan, a Congregationalist, who heads the Christian Home Movement

homes today is that of Generalissimo and Madame Chiang Kai-shek. The world is aware that these leading figures in world affairs habitually refer their decisions to the Heavenly Father. Constantly they read their Bible together and ask divine guidance. Madame Chiang has told of the strong influence her mother's devout Christian life exerted on her own developing faith.

China was one of the first countries in which the Christian church set up an organized plan to strengthen the homes of the people.

When the Generalissimo and Madame Chiang inaugurated the New Life Movement in 1930, Christianizing the home was one of the main objectives.

Miss Yu-jung Fan, graduate of a Congregational Christian college in China was appointed the first Secretary of the Christian Home Movement. Aims included the establishment of family worship in every home, the winning of the whole family to Christ, deepening the fellowship with Christian neighbors and bringing the non-Christian neighbors into the Christian group through prayer meetings in the homes, and training in Christian parenthood. An annual Christian Home Week was instituted, the observance of which has grown by leaps and bounds.

All aspects of family life are included in the Christian Home Movement as observed in China —health, recreation, music, social life, the right use of money, etc. Mothers are taught to make toys for their children. Groups learn new songs to sing in their homes and games in which the entire family can join.

A Congregational woman who has been head of the Christian Home Movement in China for ten years is now in our country as goodwill ambassador, as it were, from the homes of China to those of America.

She is Miss Tsui Chen Kuan, a graduate of Bridgman Academy and of Yenching University. Miss Kuan is a third generation Christian. Her father, graduate of one of our Congregational colleges and theological seminaries in China was teacher and pastor in important posts.

After leaving Yenching, Miss Kuan did adult education for three years in Tsinan. Then she was called to take the leadership in the emerging national program to emphasize the significance of the home in the church.

For a decade she has traveled over the country, making the Chinese church aware that Christianity, like charity, begins at home. Her period of service was interrupted for two years, 1932–1934, during which she acquired an M.A. at Hartford Seminary, Hartford, Conn., in religious education. In 1941 Miss Kuan returned to the United States to study at Chicago Theological Seminary.

Sharing with American Christians the progress the Christian Home Movement has made in her own land, Miss Kuan has stimulated the ongoing program of similar nature in this country.

The enjoyment she has found in these contacts and the hearty welcome she has everywhere received are one more evidence that in Christ there is no East or West, but a worldwide fellowship based on common ideals and aspirations.

CALLING ALL HOMES

To Dedication, Consecration, Sacrifice, Loyalty

The week of May 2–9 has been set aside as NATIONAL FAMILY WEEK when the values inherent in the Christian home are to be stressed. Church women will gather at their annual May luncheons to renew fellowship with one another—to reaffirm their allegiance to their common Master and to consider the great responsibility and opportunity facing the home in a world at war.

Program Suggestions for the May Luncheon, Thursday, May 6, 1943, may be secured from

THE UNITED COUNCIL OF CHURCH WOMEN
156 Fifth Avenue, New York, N. Y.

HELPING THROUGH PRAYER

By Fred Field Goodsell

Dear Reader:

As you hold THE MISSIONARY HERALD in your hand and glance through its pages, do you find in it evidence of achievements made possible through prayer? Look a little deeper.

Take Charlotte Brenneman, for instance.* I remember the way she became interested in South Africa. I wrote to Dr. E. E. Voelkel, the pastor of the First Church at Beloit, Wisconsin. I asked him if he knew some student in the college who might be interested in service with the American Board and mentioned several urgent calls including the one from Inanda. Dr. Voelkel took my request seriously and replied promptly to say he knew of one very likely young lady, a senior, a brilliant and popular student, the daughter of one of the Congregational ministers of Wisconsin, who might be interested. He gave me her name.

I wrote to her and also to Dr. Voelkel asking him further questions. After considerable correspondence which included, of course, the parents of Miss Brenneman and those who knew her well, I asked her to meet me for a personal conference in Chicago. I recall our conversation vividly. Among other things, she said at the time that she was not interested in becoming a missionary but that she wanted to help, if she could, in that girls' school at Inanda. I had to smile as she said that. I had heard a similar remark many times before! It is usually a good sign if a young person hesitates to jump easily into what seems to be an exalted rank! Not long after that, Miss Brenneman accepted the Board's invitation to go to South Africa on a three-year term appointment. Before the end of the year she had reached Inanda.

I might go on with the story. It is full of human interest. I wasn't surprised at all that well before the end of the three-year period Miss Brenneman wrote that she really wanted to receive appointment as a missionary of the Board. South Africa with its needs and opportunities had wound itself around her heart.

At every step of this process of finding one's place in God's scheme of things, prayer and the spirit of prayer is an essential force. I say "force." I mean just that: something that moves toward an objective in the face of obstacles. Think of Miss Brenneman's home. Do you suppose her parents had prayed for her as she grew up and went to college? Think of Dr. Voelkel. Was prayer at the center of his work with the students who came to his church? Think of the officers of the American Board. Do you suppose they count on guidance and strength through prayer? Think of the friends at Inanda. Do you suppose they had asked God to send them the needed help? Think not least of Miss Brenneman herself. Did she pray about what seemed to her a big and almost perilous adventure of faith?

These are simple human facts, but they are shot through with the faith that God answers prayer.

Yours sincerely,

Fred Field Goodsell

*See article on page 12, "Dear Folks," by Charlotte Brenneman.

CHRISTIAN MEDICINE VS. OLD BLACK MAGIC

BY DR. MARY F. CUSHMAN

DOES the missionary doctor make a contribution to the health and happiness of the African people beyond that which their own witch-doctors make?

One day I was called by a witch-doctor to examine his son.

"It's malaria," the neighbors were saying, but the witch-doctor knew better.

I examined the patient and discovered lobar pneumonia developing. The fact that he was not coughing had confused his father. It was before the days of the "sulfa" drugs, so I said to the witch-doctor—"I see no hope for your son unless you permit one of my assistants (a native) to nurse him. He cannot be moved."

Never once did the witch-doctor interfere with anything that was prescribed and recovery was complete within several weeks.

Later the young man went to his father and asked permission to be-

Under the supervision of our Christian doctors and their trained national nurses, the babies of Africa receive the best of scientific medicine and Christian understanding

Dr. Cushman asserts she would not be ashamed of her assistants in any American hospital

come a Christian. "It was the Christian medicine that saved your life," was his father's answer, "yes, you may become a Christian." The young man is now a member of our Chilesso church.

Of course the African witch-doctors know *their* medicine. The art has been developed and handed down through many generations. Valuable additions could be made to the pharmacopœia of the entire world from the armamentarium of the Umbundu witch-doctor.

And the witch-doctor is an exceptionally fine psychologist.

All the native life in Angola, West Africa, where I served as a missionary doctor for nineteen years, is shadowed and warped by the fear of evil spirits who are believed to be responsible for sickness, death and accidents.

The witch-doctor is the natural answer to the demand of the natives for a medium between themselves and the evil spirits—someone to communicate with the evil spirits, discover what is wrong and correct the situation. His feather head-dress, the gourd rattles and the basket of symbols, the rhythmic incantations are all used in determining the cause of the trouble. Charms are given to the patient to hang around his neck; and out of the pocket of the leather strap the doctor wears over his shoulder, he takes medicine which he gives, often with curative effect.

There are at least four significant contributions which the missionary doctor makes to the health and happiness of the people of Africa which are beyond the power, magic or otherwise, of the witch-doctor.

First, the Christian physician has a sound medical training and disciplined abilities. He is equipped to diagnose and treat his patients with scientific skill and knowledge. He is acquainted with scientific

A view of Dr. Cushman's hospital in Angola, West Africa, a center of medical education

medicine. All this the witch-doctor lacks and because he does not even know how to standardize his own medicine, he sometimes gives an overdose and kills his patient.

Second, our Christian doctors take with them a thorough understanding of preventive medicine. They are medical educators, prepared to demonstrate the effects of proper sterilization. With the microscope they reveal the impurities of water, the eggs of intestinal parasites and the malarial plasmodia in mosquitoes and human blood. They demonstrate the values of village sanitation, the proper care of infants and children, and of a balanced diet. Because of preventive medicine, the Christian physician is able to help the Africans to take notable strides toward health and the prevention of many diseases.

Third, the missionary physician trains and schools the most talented natives, some of them able and gifted, to become nurses, internes and dispensers. These well-trained native assistants are invaluable. I have been very proud of mine and would not be ashamed of them in any hospital of the United States.

But more important than any of these contributions of the Christian physician is his Christian attitude, his sympathy, his understanding. His service is rendered in love, responding to conscious need. He is in the foreign field in the service of the Great Healer. "Follow me . . . Go ye into all the world . . . Heal the sick." The Christian doctor, responsive to the needs of his patients, is often able to enlarge and enrich the professional service he has rendered and to convey hope and assurance and courage. He is absorbed in the opportunity of giving health and happiness and healing to his fellow-creatures. And his joy is to see lives, shadowed by fear and groping blindly toward God, come out into the full light and joy of "the new life."

And here is Dr. Cushman, herself, with some of the paraphernalia of the witch doctor

A REALISTIC PHILOSOPHY OF RELIGION, by A. Campbell Garnett. Willett, Clark & Co. Price $3.00.

THE HISTORIC CHURCH AND MODERN PACIFISM, by Umphrey Lee. Abingdon Cokesbury. Price $2.00.

Nearly every year a good book on the philosophy of religion appears. This one by Garnett is of the best of them. There are certain criticisms that I shall make of it but first let me say that the book is written so that anyone interested in religion can read and enjoy it and get its message. It is scholarly without being obscure and technical. And there are many true insights into the religious life as it is actually lived by normal Christian people. The author is fully informed in the literature of psychology and philosophy and deals with various interpretations of religion with critical competence, but he also knows what religion is in the experience of the average man.

Garnett finds the essential character of religion and the source of man's consciouness of God in the conflict between the egoistic will and the altruistic will. Thus the source of religion is to be found in the realm of moral experience. There can be morality without religion but no religion without morality. Morality does not come from religion but religion does arise out of the indicated conflict in the moral life.

This ranges the writer with a notable company in our present day and ultimately with Immanuel Kant. In attempting to find the locus of religion in human experience and also to find a solid basis for religious faith he (and they) accepts the premise that man's consciousness is to be analyzed into thought, feeling and will or belief, emotion and action. Feeling is too fluctuating and subjective to be the basis of religion; thought falls too far short of conclusiveness. Accordingly it is the moral life that must bear the burden.

Dr. Garnett does a good job in his attempt. Perhaps he does as good a job as can be done. His treatment of individual religious experience and also of the origin of religion in the race is illuminating and original. But it falls short of establishing the absolute primacy of moral conflict in the appearance of religion. Many of

the arguments he uses to show the inadequacy of belief, or thought, to fill this rôle can with equal justice be used against moral consciousness. Even feeling could make some cogent rejoinders.

But the book is a true expression of the spirit of the age. Just now the world is preoccupied with moral issues, and religion, if it is to appear relevant, must show its validation in the sphere of moral struggle. This is the value of the book. I can conceive of a later age, in which intellectual or æsthetic interests were dominant, looking back upon our time and wondering why religion should go so "all out" for morality. Not that true religion will ever be indifferent to ethical issues, but it will surely be able to find its own distinctive basis and that will be, I opine, not in feeling, nor thought nor moral will as such but in the relation of the total personality to God.

President Umphrey Lee of Southern Methodist University has done the church a distinct service in his careful historic study of the "soldier-problem." It is a systematic and well documented report on the responsible pronouncements of theologians and church councils down to the present day. It shows that from the latter part of the second century the church was keenly sensitive to the evil of war and the contradiction it involved of Christian ethics. But it never ignored the practical necessity for maintaining life in the secular order. The use of force both in the form of police protection and defense against enemies was always recognized as valid so far as the state was concerned.

Those in every age who have wanted to be radically Christian have had to face these demands and deal with them. Monasticism in the Church of Rome and sects such as the Anabaptists and Quakers in Protestantism have furnished fellowships in which the ideal might be approximated. However, the necessity for political order and the exercise of coercion by the state was not denied by such movements. The modern form of Christian pacifism, according to Lee, arose from the Social Gospel which in the first instance was not pacifism. His book constitutes a valuable orientation for present day pacifist ideals. It will not settle the question whether a Christian should be a pacifist but it will furnish a true historic perspective for viewing the problem.

So Sorry!

We apologize that we were unable to satisfy hundreds of requests for new and additional copies of the April issue of *The Missionary Herald.*

Our supply was exhausted five days after publication. And we thought that we had printed more than enough. It won't happen again—we promise!

ProfileS

THE visitor to the office of the treasurer of the Near East Mission in Istanbul, Turkey, between the year 1882 and 1942, most surely would have met a very gracious gentleman—Zakar Papazian. He was an accomplished linguist, a shrewd business man and a Christian layman.

Word has just been received of his recent death in Istanbul. His death followed shortly after that of his chief for many years—the famous Dr. W. W. Peet, treasurer of American Board Turkey Missions from 1885 to 1925. These two men, each in his own way, gave their world an example of integrity and kindliness seldom surpassed.

★ ★ ★

Dwight W. Learned, missionary to Japan from 1875 to 1928, died in Claremont, California, on March 19. Dr. Learned was one of the great pioneer educational missionaries in Japan and received from the Emperor the Third Class Order of the Sacred Treasure—said to be the highest honor ever given a foreign educator.

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Charles L. Storrs and Mrs. Storrs of the Shaowu Mission and Guy A. Thelin of Foochow arrived safely in New York on March 29, 1943.

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William E. Gilroy, distinguished editor of *Advance* for twenty-one years, will retire on May 31. Dr. Gilroy was born and educated in Canada. He served as editor of the *Canadian Congregationalist* and just before coming to the United States, Dr. Gilroy was chairman of the Congregational Union of Canada. Dr. Gilroy's plans for the future are not definite, but he is anticipating further years of ministry in preaching, lecturing and free-lance writing.

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Frank E. Carlson, for the past seven years Superintendent of our Oregon Conference, has resigned to take the pastorate of the First Congregational Church of Oroville, California. Dr. Carlson is a Nebraska man, a graduate of the University of Nebraska and Yale Divinity School. He holds his D.D. from the Pacific School of Religion. Dr. Carlson served churches in Connecticut, Montana, Oregon, Washington and Idaho. Perry F. Schrock of our Congregational church in Santa Ana, California, is now serving as interim-Superintendent of Oregon.

★ ★ ★

William Kincaid Newman has received a commission as Lieutenant J.G., in the Naval Reserve, and went on active duty in the Naval Air Force April 27. Mr. Newman has been associated with the Board of Home Missions at 287 Fourth Avenue, New York City, for five and a half years and has been secretary of the Church Building Department for two and a half years. He has been Chairman of the Church Building Committee of the Home Missions Council and a member of the Committee on Religious Work in the Canal Zone, and a trustee of the South Congregational Church of Brooklyn, N. Y. Mr. Newman looks forward to returning to the Board when the war is over.

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Total Income Received from Investments, June 1, 1942 to February 28, 1943	$48,172.46
Month of March, 1943	5,333.34
Total—10 Months Ended March 31, 1943	$53,505.80

AMERICAN MISSIONARY ASSOCIATION DIVISION

MAY 30, 1943 . . . .

RURAL LIFE SUNDAY

Rural Life Sunday (Rogation Day) is observed by both rural and urban churches. Special worship programs are available. Single copy free upon request. In quantities, 50 cents per hundred from the Town and Country Department, 287 Fourth Avenue, New York, N. Y.

WOULD YOU LIKE A YEAR BOOK?

The General Council has several hundred Year Books on hand and will be glad to send them to church clerks, officials or ministers, free, as long as the supply lasts. Postage appreciated—average cost of mailing is 12 cents. Send request to Year Book Department, 287 Fourth Avenue, New York, N. Y.

RADIO BROADCASTS ON HOME MISSIONS

On Thursdays and Fridays (1.30 p.m. E.W.T.) during May and June, Dr. Mark A. Dawber and Miss Edith E. Lowry, Executive Secretaries of the Home Missions Council, will broadcast over the Blue Network on topics of interest for all who have home missions at heart.

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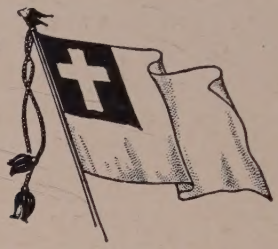

"Fling out the banner, let it float,
Skyward and seaward, high and wide;
The sun that lights its shining folds,
The Cross on which the Saviour died."

★ ★ ★

WILL YOU AND YOUR CHURCH HELP THE AMERICAN BOARD FLING OUT THE CHRISTIAN BANNER AND KEEP IT FLYING AROUND THE WORLD? YOUR INTEREST, YOUR PRAYERS, YOUR GIFTS ARE NEEDED MORE THAN EVER IN THE DAYS OF OVERWHELMING OPPORTUNITY JUST AHEAD.

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The Month of May Is World Service Month in the Churches of Our Fellowship

★ ★ ★

FRED FIELD GOODSELL,
Executive Vice-President

HAROLD B. BELCHER,
Treasurer

14 Beacon Street, Boston, Mass.